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NOTES OF THE WEEK.

"WHERE the Light Dwelleth," the new volume of Robert Collyer's sermons, is the subject of our leading article this week. Of the twenty sermons, seven are from his first volume, "Nature and Life," seven from "The Life That Now Is," and of the other six, three are not in any of his other books. On a blank page some lines "To Robert Collyer," by the late J. W. Chadwick, are printed, which begin: "You are so human: here's the central fact

Of which your life and speech are all compact.

All things that touch the simple, common heart,

These have you chosen—these, the better part!

You are so human, feeling, thought and act."

And here we will recall some other verses, which appeared in THE INQUIRER of September 24, 1898, addressed "To America," on "Robert Collyer in Old England," by our friend J. L. Haigh of Liverpool:—

"A blessing on his noble brow,
And his wealth of silver hair;
A blessing on his cheery smile,
And his voice so rich and rare;
* * * *

Your Robert and our Robert too;
And a brother to every soul

Who waits for the manly and helpful word,

And the vision of life's true goal:
A blessing, then, on his Saxon speech
In church, and street, and mart;

But more than all, and the source of all—
May God Almighty bless
With joy and holy restfulness
His tender, human heart."

ENCOURAGEMENT of the German war scare by Mr. Robert Blatchford and Mr. Hyndman has caused no little perturbation among Socialists. The *Labour Leader* is prompt to repudiate this outburst of militarism, which it characterises as the most humiliating incident which has disfigured the history of the British labour movement. Mr. Keir Hardie backs up the editorial disavowal by a trenchant article. After examining the sources of this "scare"—sources which he regards as wholly selfish and discreditable, he asks why Germany should want to invade Great Britain, and he contends that the two reasons assigned, viz. (1) desire for a greater market for her commodities, and (2) accommodation in new colonies for her surplus population, would not be fulfilled even by a successful war. Concluding, he says, "the Labour Party stands for peace. We are prepared, if the occasion arise, to co-operate with our German friends in thwarting the malignant designs of the small group of interested scaremongers who, in both countries, would like to see war break out." Mr. Hardie is of opinion that any such war could be thwarted by "an industrial movement for stopping the output of war supplies arranged and carried through jointly by the organised Labour movement in both countries simultaneously."

SPEAKING on Wednesday at the Co-operative Festival, in opening the Exhibition at the Crystal Palace, Mr. D. J. Shackleton, M.P., referred as follows to forces that ought to make for peace between this country and Germany:—"I think the Government have a claim upon us for support in their endeavour to maintain the peace of the world. I refuse to recognise the claims of the Yellow Press to voice the feelings of my fellow countrymen on this great and serious matter. I think the three great forces of co-operation, trade unionism, and Socialism ought to take joint action to counteract the injury done by pessimistic writers and speakers. By co-operation with our fellows in all the three movements in Germany we could create such a spirit of peace that war would be impossible. In our international movement, peace is our great asset."

THE International Secretary of the Trades Union Central Organisations has issued from Berlin statistics for 1906, the latest year for which they are available, showing that the membership was as follows:—Germany, 2,215,165; England, 2,106,283; Austria, 448,270; Italy,

273,754; Sweden, 200,924; Belgium, 158,116; Hungary, 153,332; Netherlands, 128,845; Denmark, 98,432; Spain, 32,405; Norway, 25,339; Servia, 5,350; Bulgaria, 5,000. Returns had not been received from America, Australia, France and Russia. Excluding these countries, which would swell the number considerably, there were 5,851,215 organised workers. Of these only 372,920 were females. The percentage of members as compared with the whole number of organisable workers is highest in Denmark where it is 51.92. In England it is 33.97, in Italy only 6.45. The membership and financial returns show a continual growth in the movement.

THE death at Brooklyn of Mr. Ira D. Sankey, recalls the famous and successful "Moody and Sankey" mission of the 'seventies and 'eighties, and marks the great change which has come over religious thought during the last thirty years. An attempt by Messrs. Torrey and Alexander to conduct a mission on similar lines, evoked, not long ago, a remarkable outburst of hostility on the part of Christian ministers and laymen, towards engineered revivalist movements. It is possible at once to acknowledge that Messrs. Moody and Sankey did valuable work in the cause of religion a quarter of a century ago, and at the same time to rejoice that the emphasis on certain doctrines has so shifted in England as to render any similar revivalist movement incapable of wide acceptance.

THE statistics of Congregationalism throughout the world (including for the first time the figures of the London Missionary Society), give 12,801 places of worship, 1,433,669 Church members, and 1,674,854 Sunday scholars. Of the Church members nearly one-half are in the United States, rather more than one-third in Great Britain, and the remainder in the Colonies and mission lands.

AN address delivered by Professor Williston Walker, of New Haven, Conn., U.S.A., to the students of New College, London, at the closing meeting of the session, has been published in full in the *British Congregationalist*. It is strikingly lucid and practical. It deals with the difficulties, rewards, and joys of the Christian ministry. Among many interesting passages the following is particularly interesting as evincing the world-wide tendency to ask afresh, What is the nature of the salvation which the Gospel seeks to attain for man? Dr. Walker asks, "Is that salvation, as it seemed to our spiritual ancestors of a comparatively

recent past, the rescue of souls here and there from the mass of a fallen humanity, a proclamation of good news, of deliverance of captives, to which we may expect that relatively few will give heed, and the response to which is to be individual? Or is it, as it seems to many, the betterment of society, the establishment of the kingdom of God on earth, the evidence of which shall be the increase of righteousness and justice, and right relations between men, the improvement of the conditions of their lives, and the transformation of the world in which we live more fully into the realisation of the ideals of the kingdom of God?"

AMONGST many professions of great social value, and some which minister to very real human wants, Dr. Walker thinks that the Christian ministry touches men more profoundly than them all. "What greater satisfaction," he asks, "can there be than having spoken the word of comfort, or of exhortation, in the name of the Master whom we serve, to see that word bearing its appropriate fruit in the transformation of men into the Master's image? The utmost that any of us may hope to do is to build our lives in some effective and helpful way into those of the generation in which we live. A profession which keeps us in high and close communion with the God whom we try to serve, and in helpful contact with our fellowmen in the deepest of their necessities, is one which can never fail of its satisfactions, nor of its ample spiritual rewards."

OLIVER HERFORD, the Chicago *Unity* remarked the other day, is a philosopher as well as an artist. In his mythological zoo in the *July Century* he cheerfully reflects:

"We only have, I'm glad to say,
Two kinds of human birds to-day—
Women and warriors, who still
Wear feathers when dressed up to kill."

THE *Athenæum* announces that a work by our late friend, B. Kirkman Gray, author of "A History of Philanthropy," is in the press, and will be published by Messrs. P. S. King & Son in the early autumn. The manuscript has been carefully revised and edited by Mrs. Gray, with the assistance of Miss B. L. Hutchins, and, although it is unfortunately incomplete, it deals with many social questions of the day in a fresh and original manner. The title will probably be "Social Politics; or, Philanthropy and the State."

Christian perfection demands that we should belong to God, from the very depth of our hearts. As soon as we thus belong to Him, all that we do for Him becomes easy. God's children are always satisfied when their love is undivided, for they desire all that God pleases; they forsake all, and thereby receive a hundred fold. Peace, liberty of heart, the sweetness of abandoning one's self wholly to God, and of resting in his hands; the joy of seeing His light ever growing within one's heart; freedom from the tyrannical constraints of the age in which we live—all these things constitute the abundant happiness of God's children. Blessed is he who thus yields himself to God.—*Fenelon*.

CLOSED AND OPEN PATHWAYS TO RELIGION.

III.

THE PATHWAYS OF THE MENTAL SCIENCES.

IN the previous articles we found ourselves landed, on the intellectual level, in a world of mental constructions, and this, we saw, has always to be the power which explains all things in the physical world. The suggestion was made that there are various idealistic constructions which pertain to Life more directly and more fully than the results of science. One may now be apt to think that when he has entered into the provinces of the mental sciences he is in the realm of religion and at the very heart of Being. But a little consideration is enough to show that this is not true, and that all the mental sciences point to a synthesis of life beyond themselves. Whichever branch of the mental sciences is investigated, it will testify to the need of a construction beyond itself. Many have turned to Psychology for an explanation of life and its demands, and have fancied that they found there the pearl of great price. But a deeper reflection has convinced them that the pearl was composed of paste and not of diamond. Definitions and explanations of the connection of mind and body, hypothesis framed to explain and to account for this connection, aspects of mental processes in so far as they are capable of observation and experiment—these and many other things are supposed to reveal the deeper meaning of life and to solve the problem of existence. Anyone wishing to see how empty these claims have been may do so by looking into the religious philosophy of leaders like Eucken, Windelband, Rickert, and Münsterberg. The writings of these four men seem to me to be doing a magnificent piece of work against the pretensions of many writers in the philosophical field and for a construction of religion which is something infinitely higher than the mere intellectual one. These four leaders emphasise the content and validity of the higher claims and demands of life far beyond the reach of psychological investigation and the syllogisms of logic. A great battle is to be fought on this ground, for we are threatened with the *Allmacht* of Philosophy to-day quite as much as when Green and Martineau took up arms against the pretensions of naturalism and for the things of the spirit. And the danger in Philosophy is far more subtle than in Natural Science. It was far easier to conquer Huxley than it will be to conquer Mr. Bradley, and yet there are some signs that he and his followers are beginning to retreat. I am afraid that the Absolute is no god of battle comparable to the Jehovah of the Jews. But the successors of Spencer and Bain are not yet all dead, and men like Professor James and Dr. Schiller seem to possess a good deal of their spirit and method. Indeed, in some ways Mr. Bradley's Absolute, with its many faces, is preferable to the aspect of Pragmatism which has escaped the bounds of Naturalism, but is afraid to go out of its own Subjectivism and to trust the construction of life and its deepest demands. For Pragmatism, in so far as the message is yet out, grazes far more on the hedges of the ordinary capacity of man than on the

heights of the larger construction of life and its ideals which are ahead of him. But let us return for a moment to the mental sciences. Now, the mere connections of things in the mental world are not religion. That is a lesson which liberal religion seems to be in need of to-day. In reading the account of the Liberal Religious Conference in Boston, I find the descriptive, psychological, analytical tone in the ascendancy. One speaker offers the history of this and that and the other as the one goal worth reaching; another believes, and crossed the ocean to state it, that the recent establishment of a Journal on the Psychology of Religion in Germany and the cataloguing of bare descriptive facts by Professor Starbuck in his Psychology of Religion, and some other things on the investigations of nervous accompaniments and disorders found in spiritual acts, is a gain for liberal religion for which we ought to thank God, for this kind of work is the bulwark of religion. I lived in such a fool's paradise for some time myself, so that I know something of the nature and ill effects of these sour apples upon one's self and upon all he comes in contact with. All I can say is that these sour apples nearly killed me, and everybody else I ministered to seemed pretty starved too. These apples are to be found in the gardens of dogmatic orthodoxy (it is there I had to eat most of them), but they are found, too, in the gardens of liberal religion. What an illusion, to think that physical and psychical processes, as materials for the investigations of psychology, can give man a religion! How empty and barren is this kind of talk which parades itself in various forms to-day, and which is destined soon to kill the soul of man far more efficiently than the creeds of Calvin did. It is not worth crossing a river, not to speak of an ocean, with a sack of apples of this nature to people who are really hungry for God and Life Eternal.

Another writer thinks that a synthesis of the mere things that are in the world—the foam which floats on the surface—is religion. Bring these things, they would say, together; pack them carefully, label them, put them in their correct order of succession or external sizes, and when you have done this you have done great things. The things are now polished, clear, defined. This kind of work has its place and is an intellectual necessity; but to grant this is very different from granting that it is something of fundamental importance to religion. All these theories of putting up the mere intellectual constructions of the external aspects of life as a sufficiency for us merely through accepting them on their logical side is the offering of stones instead of bread, and if we accept them as a sufficiency we are dragged down from the heights of religion to the bogs of mere history, mere analysis, and mere mentality and theology. It becomes painful to witness men eminent from the intellectual side offering us such poor stuff to feed our hungry souls with. These men are blind to the need of carrying forward and upward the highest clues of our spiritual nature, and they spend their time and energy in pointing out the fragmentary pieces that have entered into the totality of our deeper nature, and have hardly a

word to say of this totality and what it is capable of becoming. If we spend enough time over the fragments, we shall get in the bargain, there is thrown in for us (for nothing) a ready-made God. This aspect I am pointing out is, alas! so prevalent in Europe and America to-day, and religion is in real danger from it, as great a danger as the superstitions of Evangelical Christianity. All this supposed freedom in theology and religion is too often gained at the expense of losing depth of soul and eternal grasp of the Divine. It is the old attempt, recurring so often in the history of philosophy and religion, of dragging the highest down to the level of the lowest, and of reducing the noblest ideals to the level and constructions of physical science. It means the death of religion and of the invaluable gains won through terrible conflicts with the surface-world and with ordinary surface-experience.

Again, if we turn to History, which, on one of its sides, may be treated as a mental science, the same mistake is found. The mistake may be observed amongst Catholics and Protestants. They both base religion upon History. It is no wonder that Nietzsche was led to say that God was dead. To place the revelation of God at a point in Time is to reduce it to the level of the senses. There is no need that I should dwell further on the weakening aspect of this method. It is the attempt to build the Christian religion upon supposed supernatural facts purely physical in their nature, and the only thing supernatural about these facts is their name. But the mixture in a bottle is not changed by putting a new label on the bottle. These foundations of evangelicalism, in so far as they are emphasised in traditional theology, are on the same level as astrology or antiquated physiology. They are intellectual constructions of the past, and they cannot satisfy in religion more than intellectual constructions of the present can satisfy. But some thinkers far removed from orthodoxy, and, indeed, often far removed from all religious institutions, look upon the contributions of History, upon the best that is to be found in the present stage of culture and morality, and say, "These are the things for us and for the world." A momentary glance suffices to show that History has not descended from heaven like a shower of rain, and neither has it been completed. For what has made History but the individual and collective thoughts and actions of men? And how have these come about but by the holding of ideals the very opposite to the realities of the day? These ideals are not the mere fragmentary contributions of Time, but the Overindividual thoughts and obligations and aspirations which issued through the factors of history and life, coming to a synthesis in the consciousness of man, and there obtaining a meaning and value above the bare momentary facts and above the impinging of the environment. The spirit of man, through the impact of its own power and activity with the facts of life and of the world, must re-create its new world. This new world is no ready-made one descending upon him when half his faculties are either asleep or passive. Man cannot discover and possess his new world without enormous effort and sacrifice on his part. It

can be shown that these Overindividual acts are constructions of life of which the environment of the moment is but one bare factor. The reality which we find in History is an Overindividual one, and it is this synthesis which explains the fragments of History.

And so it is in the case of every branch of mental science and history. Each points to a synthesis which is over-individual. This over-scientific, over-mental, over-historical totality is the reality for us. It is, in the language of religion, the revelation of God. The question is of fundamental importance, How can this Overindividual Reality obtain its legitimate validity, how keep its essence, how hold itself firmly together, unless attention is given to it, and unless its claims are perpetually set up over against the particular parts which have partially composed it? This is the question of questions to-day. This reality has a permanence over against the individual pieces of knowledge which come and go. It is the holding fast of this Overindividual Totality in the realm of life that constitutes religion. When we question its validity, when we perpetually analyse it instead of aiming to realise it, it breaks in our hands. A realisation of the difference between the attempt to realise this Revelation and the mere history of it is the only key to religion. He that walks *around* this Totality or highest Synthesis and not *within* it is a stranger to Religion. He walks by sight and not by faith. The battle between Religion and all forms of knowledge lies here. How different this Totality is from any of its parts? It is as different as the two separate gases H and O are from pure water. The former separately will never quench a man's thirst, but the latter always will (provided his thirst is normal). Professor James, in spite of his affinity to the natural sciences, feels this. He and his followers are nearer to Mr. Bradley than appears at first sight, and all of them feel that for life we need the highest synthesis which seems valid. It is only the smallness and shallowness of our nature that makes us satisfied with empiricism, intellectualism, Biblical criticism, theologism, and every other orthodox and heterodox ism. Isms must enter into our Totality, but there they must take their place as servants and not as mistresses. The mere understanding, when it is placed on the throne of life, becomes an idol, and a horrible one, which must be smashed in pieces before salvation is possible. God can never enter through this door, for it is too small for Him. Whenever He does enter through our deepest needs and aspirations, first of all as a revelation in the overindividual acts of our lives, things are made pretty uncomfortable for us. He shakes us and wakes us and reveals to us the hollowness and emptiness of our intellectual accomplishments and snugness, and puts before us not a toy to play with, but a skein to unravel, an obligation which cannot be delegated to our minister, whom we never see except when we want him to marry or christen or bury, or when we attend a meeting once a year to thank God for our corn and our wine. The sooner the truth is brought home to a man the better, that unless he is willing to place over

individual burdens on his shoulders, whatever else he has, he has no religion. The name should be used for nothing less than this. And whatever else he has, it belongs to a lower order of being than religion. The far-away things, which seem at the start to be capable of being reached in a day, but which are yet on the horizon for us, are the only things that will give us Religion and God. Professor James himself feels this. "Even whilst admitting that spiritualism [not spiritism] and materialism make different prophecies of the world's future, you may yourself pooh-pooh the difference as something so infinitely remote as to mean nothing for a sane mind. The essence of a sane mind, you may say, is to take shorter views, and to feel no concern about such chimeras as the latter end of the world. Well, I can only say that if you say this, you do injustice to human nature. Religious melancholy is not disposed of by a simple flourish of the word insanity. The absolute things, the last things, the overlapping things, are the truly philosophic concerns; all superior minds feel seriously about them, and the mind with the shortest views is simply the mind of the more shallow man" (Pragmatism, pp. 107-108). But this aspect I shall now leave until the final article.

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THEOLOGY AND THE CHILD.*

BY THE REV. J. WORSLEY AUSTIN, M.A.

II.

AND now let us look at some of the requirements for a real application of this principle to our Sunday schools.

First, as regards the teachers. The old catechetical method of instruction is comparatively easy. It makes no great demands upon the teacher. You have the essentials you are going to impart all summed up for you, and your task is merely to get them into the heads of the scholars around you. There are some heads that you will not be very successful with. But most children are capable of at least learning off what is persistently delivered to them, and though, perhaps, so far, it does not mean much to them, the bases on which particular views can be built up are well and truly laid. Well, the teacher needs no very great religious aptitude, and no very great amount of knowledge for this kind of work. But when it comes to training faculties and giving the right kind of information, and truly guiding growing thought, I think it must be manifest an altogether different and higher demand is made upon the teacher.

Now I feel chary about emphasising the demand on the teacher, for already so many are willing to confess that their task is a difficult one, and so many refrain from Sunday school work on the plea of their feeling of incompetence. But the matter is too important to put on one side. If we honestly face the situation, must we not say that though we have in our Sunday schools many teachers quite equal to the demand on them as religious trainers, we

* From an Address given at the Summer Session for Sunday School Teachers at Manchester College, Oxford, July 16.

have many doing good work, doubtless, but not able to do the good that they can see because it lies at present beyond their powers, and who are obliged, more or less, to leave religious instruction proper to take care of itself. Leaving it to take care of itself means that interest in it soon fades away and becomes non-existent, with the result that I have mentioned, that our young people pass through our schools and finally leave the senior class, and cut their connection with very little in the way of religious instruction or formed religious conviction.

Here there is something that needs, and, I hold, can largely find remedy. And the remedy begins with the teachers. We have not yet said to ourselves clearly, "This work of religious instruction is for us and for our children an absolutely vital thing; and in our schools particularly we need well equipped teachers, and we ought not to leave a stone unturned in equipping them for this high part of their task."

In connection with the Midland Sunday School Association we are beginning to work out a plan for assisting the teachers in this and other ways. There are many difficulties in the way, but the longer I am connected with Sunday school work the more necessary it seems to me to do something, either by preparation classes or systematic lectures to give our teachers help. In America much more is done. The American Sunday school is different in many ways from our English Sunday school. But I was most struck by the different degree of seriousness with which this whole matter of giving definite religious instruction is generally treated in America. The plain fact is, of course, that the Sunday school teacher needs a training for his particular task just as much as the minister does. And though, of course, it is impossible to get all that is desirable, for our voluntary helpers have so many demands on their time and strength, yet I urge this as an ideal towards which we should aim to rise as far as lies in our power. The kind of religious guidance and instruction required in our schools in accordance with our church principles makes a new and much more serious demand on the knowledge and ability of the teachers. And this situation has to be met, and a large part of our failure to get the results we desire is due to the fact that as yet it is nowhere adequately met.

Second. Turn now to the point of view of the scholars. I am speaking of religious instruction. The term theological instruction is often supposed to be too pretentious as applied to children, but of course there is really no religious instruction, even the simplest kind, that is not at the same time theological instruction. But when one speaks of theological instruction, people generally begin to think of great speculative schemes of thought, the higher criticism, and such like matters. And they ask, Is it these things that ought to be taught? Of course it would be absurd to attempt to drill young minds in such matters. It would be like turning them on to trigonometry and conic sections when they first turn up at the infant school to learn the alphabet and simple addition. But simple addition is no less mathematics than

trigonometry is. And with the first instruction in adding 2 to 2 and making them 4, a child begins his mathematical training. Theology likewise has its lower and simpler levels, and with the first attempt to draw out and guide the child's thought about God, theological instruction proper begins. My plea is that this should be definite and systematic in our schools, and the child taken from stage to stage as years and ability allow, until when he leaves the school he has this as a well-nourished living interest in his life. I hold that a section of the class hour should always be given up to this definite task, except, perhaps, in the case of the very tiny ones. My experience is that the time is usually filled out with unenterprising, wearisome Bible reading for a spell, which is taken as the medicine that has to be swallowed before the sugar-plum in the shape of a story from some library book is read.

In the younger classes particularly I greatly believe in stories—especially when they come direct from the teacher himself. Jesus did much for the instruction and enlightenment of mankind by the telling of stories—parables—and it is an art that can be cultivated. For young children I think the first instruction in the life of Jesus comes best in the form of a story—not that slow verse by verse reading from the New Testament, but a tale told by the teacher in his own words. I may say I have tried this myself, and have been surprised at the result. The quickly-kindled interest, the open-mouthed quietness of the bad boy in the class, the eagerness for the next part of the history, the sense of the tragedy of the close of the great life. I commend the method to those of you who feel that so far you have failed to kindle a true interest in the life of the greatest religious hero and teacher of all time. Go in some Sunday and say, "Close your Bibles this morning, I am going to tell you a story." Illustrate it by pictures as far as you can. To do this you will have to think it all out well beforehand, and you will find it necessary to study somewhat the life of the people and the institutions of Palestine. For these things are necessary to fill out your picture and make it vivid and real. I have tried various parts of the old Testament in the same way. I do not mean that this is sufficient. You thus simply lay a foundation, kindle an interest, give the young mind its first pictures, which later instruction will utilise and fill out.

In the more advanced classes there is work of another kind that ought to come in and be dealt with systematically. But it is only here and there possible, because it is only here and there, as things are now, that you come across a teacher having the requisite information. I mean that there ought to be definite instruction on religious views, short lessons taking up a part of the hour about one's own church and the principles and beliefs for which it stands, and about other churches and their different points of view. We all know what extraordinary ideas are current in the world about ourselves, due in no small part to false or stupid explanations given to people when they are children. My father used to hear children say, when first he went to Cirencester, as he passed

along the streets, "There goes the man that don't believe in the devil." Only a week ago a Birmingham lawyer of no mean standing, in recalling what he had been taught about us said to me, "Let me see, you Unitarians believe in God, but you don't believe in Christ. That's the essence, isn't it?"

There is a saying that one-half of the world does not know how the other half lives, and this applies not merely to material things, but to the faith by which we live. How few really understand the faith by which you and I live. How little we sometimes know about the faith by which others live. Now when a teacher believes that he has summed up in the little catechism the truth, the whole truth, and nothing but the truth, it is comparatively unimportant, may even be dangerous, to instruct youth in what those who don't believe in his catechism hold. But for us with our different principle this is really essential. It is the only way of getting that breadth of mind finally which is one of our great goals. And I hold that this can be done without a grain of partisanship, quite sympathetically, and one's own views on the questions implicated be elucidated, and the great effect be to stimulate thought and the final building-up of personal convictions.

In emphasising this morning this aspect of our Sunday school work, I would now in closing just touch on three points.

First. It may be said that after all, considering the class of children that we usually have in our schools, the main matter is a moral one, the bringing of a high moral influence into touch with these young souls, to strengthen and beautify. That is largely true, but I take it we want the Sunday school influence to be carried on into after life, to pass indeed into a church influence. If the church does not come in when the Sunday school has become a thing of the past, if the man or woman then simply is cut adrift, and this higher pressure is removed, surely that is a most unsatisfactory conclusion. And it seems to me that one of the essentials in forging that attachment to the church which later is to prove fruitful, is the awakening and cultivating when the soul is young that interest for which the church stands in the world. And you cannot cultivate that particular interest without that continued appeal to it on its thought side, which constitutes religious, *i.e.*, theological instruction.

Second. We are in the midst of a great controversy about religious education in our day schools. What the result will be we do not know, but whatever it be, it must be evident to all that more and more children will have to depend on the Sunday schools for what religious instruction they are to get. This consideration brings the whole question for all schools into new prominence and importance.

Third. It has been said, "Religious teaching is rarely effective, save when it passes fresh from one heart into another." I deeply appreciate the truth of that, and I know that nothing counts if we have not the real vital pulse of religion itself throbbing in our own hearts.

And work is always a call to us to realise more profoundly the deeper necessities of our own being, to pray more fervently,

to aspire more constantly, to struggle more insistently up the heights of holiness and love, to consecrate ourselves more completely to God and His all-righteous will.

GEE CROSS BICENTENARY.

THE Gee Cross congregation is preparing to celebrate the bicentenary of the chapel in October. There will be special services on Sunday, October 25, and in the afternoon of that day a gathering of past and present members will be held in the school. On Tuesday, October 27, a public meeting will be held in the school. As a permanent memorial of the occasion, the congregation last October decided to raise a sum of £2,000, without a bazaar, for the following objects:—£1,000 to be added to the legacy of £1,000 left by the late Mrs. Orlando Oldham, as an endowment fund. In the changing circumstances of the congregation, this fund becomes a necessity, particularly since the money received by the sale of graves, and hitherto treated as income, is now treated as capital. The second £1,000 to be expended as follows:—For walling-in and draining the new portion of graveyard presented by Mr. W. B. Brocklehurst; re-gravelling and edging walks; ventilating; re-lighting; cleaning the chapel; cleaning and repairing the organ; and any other repairs or alterations which prove necessary.

In regard to the above items, it may be stated that nothing has been undertaken without consulting the architect and other authorities on the matters in question, and the architecture of the chapel will not be interfered with in any way. Mrs. Frank Thornely, of Bowdon, Cheshire, has promised to undertake the re-lighting of the chapel as a memorial to her late husband and son. The members of the congregation have responded splendidly to the call made upon them, many of them at some sacrifice, and about £1,750 has been promised. The work should be completed by the end of September.

If any former members or friends of the chapel will join the effort that is being made, their help and sympathy will be cordially welcomed.

The members of the congregation hope to see many old friends in Gee Cross on October 25, and if these will notify to the Rev. A. R. Andreae, The Croft, Gee Cross, Hyde, their desire to attend, all particulars will be forwarded to them in due course. Mr. Andreae will also be glad, on behalf of the Committee, to arrange hospitality for any friends who wish to stay the week-end.

Cheques or promises should be sent to W. Hudson, Esq., Hillside, Gee Cross, Hyde.

THERE is no better test of men's progress than this advancing power to do without the things which used to be essential to their lives. As we climb a high mountain, we must keep our footing strong upon one ledge until we have fastened ourselves strongly on the next. Then we may let the lower foot-hold go. The lives of men who have been always growing are strewn along their whole course with the things which they have learned to do without.—*Phillips Brooks*

ENGLISH LITERATURE IN THE FOURTEENTH AND FIFTEENTH CENTURIES.*

THE first volume of the Cambridge History of English Literature, though concerned with writers who are not intelligible except to students, has been so well received that simultaneously with the printing of this volume a second impression of it has been found necessary. The fact will be gratifying not only to the editors and to the University which has prompted the work, but to all who, in an age when science has established its supremacy, have not ceased to believe in the importance of literature as a means of education, and of our own earliest English literature as a kind of Sacred Scriptures of the race.

Of the two periods dealt with in the present volume, the fourteenth and fifteenth centuries, the latter can be defended from the disdain of the foreign and the indifference of the native critic only by the merits of Scottish poets such as James I. and Dunbar. It is remarkable that a century made for ever illustrious by the invention of printing should have produced so little in the way of classic literature, whether in England or on the Continent. But we were far behind other countries in taking advantage of the new art, which, for the first time in the world's history, brought books within the reach of all. It was twenty-five years after the first book was printed that anyone thought it worth his while to produce a work in our tongue, and at seventy towns on the Continent printers had established themselves before Caxton set up his press at Westminster. Even then the demand was small, for before the end of the century "the total number of books of every kind, including different editions of the same work, printed in England, was only about three hundred and seventy"—about an average of thirty-four to a year.

The reason of this dearth of production and small demand for books is found in the disturbed state of the country. Looking over the meagre index of contents of a popular History of England, I find for the chapters which deal with the fifteenth century that of thirty headings nineteen are such as "Rebellion," "Conspiracy," "French Wars," "Civil Wars," "Battles," "Murder," "Dethronement." There was no hearing for letters amid such incessant din of arms, and so this century is almost a silent one in the annals of our literature.

It was otherwise in the fourteenth and the great days of Edward III.—the days of Chaucer and Gower and the beginnings of modern English poetry—the days of Wiclif and Purvey and the first translators of the Bible and founders of modern prose—the days of "that host of forgotten or nameless men who in the midst of injustice and misery and ignorance and intellectual and spiritual darkness, battled for justice and kindness and intellectual and spiritual light," whose work obtained an extraordinary popularity and maintained it throughout the following century, under the name of *Piers the Plowman*.

It is with these last that the present volume begins in a most interesting chapter

"The Cambridge History of English Literature." Volume II. The End of the Middle Ages. (Cambridge University Press, 1908.)

contributed by the Professor of English Literature in the University of Chicago; and very hopeful is it to have from the huge city of the New World, associated as it is in our minds with the killing of hogs and the canning of bacon and the heaping up of immense fortunes, such evidence—and there is abundance of its kind—that literature holds its own and that the study of it flourishes amid surroundings of vulgarest competition for wealth and all the mean conditions which attend it.

The problem of these popular poems is specially interesting from the analogy it suggests with other and earlier writings whose assumed sacred character has until recently protected them from candid examination and still makes a fence about them with a warning against trespassers.

Here, briefly, are the facts. Under the general title of "The Vision of William Concerning Piers the Plowman," there exist certain poems written throughout in the old alliterative verse of "Beowulf." They appear to form one long work, and are found in three very different forms, the shortest consisting of only 2,567 lines, while the longest has 7,537. With these are associated other poems in the same metre and breathing the same spirit, notably "Richard the Redeless" and "Piers the Plowman's Crede." Now, falling into what has been aptly called "the prosaic heresy," and taking poetic and dramatic utterances for statements of fact, an author has been found for the Vision, and a biography of him constructed. It was a certain William Langland, born about 1331, not far from Shrewsbury, and educated by the Benedictine monks at Malvern, who removed and settled in London, where he earned a scanty livelihood by casual clerical work. Here he published in 1362 the first text of his poem, re-edited and expanded it to double its length in 1377, and again in 1393 subjected it to another revision. Of one thing we are sure, says Professor Skeat, that "the author's Christian name was William," and if we could be sure of so much it would carry us far towards a solution of the problem. But it has, he tells us, "been variously given as William, Robert, and John," a fact which not only shakes our confidence but goes far to suggest doubts as to the whole story constructed on the assumption of the unity of authorship. "The evidence relied on to prove that all these poems were the work of a single author is entirely the internal evidence of the poems themselves, supposed similarity in ideas, style, diction, &c., together with the difficulty of supposing the existence at approximately the same time of several unknown writers of such ability as is displayed in these poems. Undoubtedly the first impulse of any student of a group of poems, related as these are, is to assume that they are the work of a single author, and that any statement made in the poems concerning the personality and experiences of the dreamer are autobiographical revelations," and this both Jusserand and Skeat have done. To the contrary, continues Professor Manly: "Our study of the poems has shown us that that confused voice and that mighty vision were the voice and vision not of one lonely and despaired wanderer, but of many men who, though of divers

temper and gifts, cherished the same enthusiasm for righteousness and hate for evil."

This conclusion is a very interesting one, even independently of the value of the arguments by which the writer supports it. For it is delivered on, as it were, neutral ground, and is suggestive of more important controversies. It is strengthened, moreover, by the remarks which immediately follow upon it in the next chapter, in which an independent writer, dealing with another subject, and doubtless without having so much as read what goes before, begins his account of the Religious Movements of the Fourteenth Century thus:—

"It is often difficult to deal adequately with individual writers of the Middle Ages. (May we not say of the ages before the invention of printing?) Both the general ideas and the literary habits of the time tended to hide the traces of individual work. Schools of thought were more important than their individual members; at times, therefore, single thinkers or writers received less than their due recognition because their achievements were the common property of a school. Hence we find it not always easy to assign to any single writer his proper place in the literary history, and the difficulty is increased by medieval (? early) methods of composition. Manuscripts were so widely copied, often with alterations and additions, that individual ownership was often lost. Thus, when in later days men sought to trace the work and influence of individuals, they ran two opposite risks—sometimes they were likely to under-estimate the individual's influence, sometimes they were likely to ascribe to one man tendencies and works which belonged rather to his school."

And this latter is, we should say, far the greater risk, and one which has led many astray.

Applying these wise cautions to the consideration of Wiclif's translations of the Bible, the writer says:—

"The literary tendencies of the Middle Ages have thoroughly hidden from us the workers and much of their work. We can say that Wiclif, as the centre of the movement, was probably the source of its energy; more we cannot assert as yet. It is likely that when this history is made out, we shall be led to assign less to individual labourers and more to successive labours of schools of writers. But the name of Wiclif will probably still be left in its old connection, even if his individual share be uncertain or lessened."

Might not all this hold good if for Wiclif we substituted Paul or John?

This volume contains eighteen chapters; three, on the Prose of the Period, are by Miss Alice D. Greenwood, and suggest the query whether the help of skilled women might not have been more freely employed. The two on Chaucer and the Chaucerians have been given into the very able hands of George Saintsbury, and three on Scottish verse and prose have been taken by Gregory Smith, the Professor of English Literature in Queen's College, Belfast. Altogether thirteen writers, of the Universities of Oxford, Cambridge, Edinburgh, Aberdeen, Belfast, Chicago, Washington, Haverford, have contributed to the work.

There may be disadvantages in this method of collaboration, but under firm and wise editors they are far outbalanced by the assurance the reader possesses that each is writing of what he knows thoroughly. That any individual scholar, however painstaking, however quick of perception, should be fully and accurately informed on the whole of English literature seems to be impossible, and in reading a history which has the advantage of a single writer's point of view it is only the man already well informed who can judge where and upon what subjects and authors his author is to be relied on. The Cambridge History escapes this drawback, and we look forward with high expectations to succeeding volumes, and more especially to the fourth and fifth, which will deal with the English Drama from its beginnings to the close of the theatres under Puritan government.

C. H.

OLD TESTAMENT PROBLEMS.*

IN this volume Dr. Thirtle challenges the verdict of the dominant school of Old Testament criticism on some fundamentally important questions. The book is no flimsy, ill-considered production. On the contrary, it is a work of substantial learning, and, whatever may be thought of its main contentions, there is no denying the ability and distinction with which it is written. The author claims that the lines of research which he has pursued—"represent an alternative criticism of the Old Testament." The present work, however, is limited in its scope; it has nothing to say about the Hexateuch. It deals almost exclusively with the Psalter and the Book of Isaiah, and it sets forth a new theory as to the inner history of both these writings. It begins with a study of that small group of psalms called the "Psalms of Degrees" (cxx.-cxxxiv.). As to the meaning of the title there are various opinions, but the prevailing one is that it indicates the psalms which were sung by pilgrims at certain stages (degrees) on the way up to Jerusalem. Even this view, however, is little more than a conjecture, having scarcely any historical evidence in its favour. Dr. Thirtle dismisses it and the other interpretations that have been suggested, and he believes he has got at the real significance of the title by bringing it into connection with the sign of the degrees which is mentioned in 2 Kings xx. 8-11, as being given to Hezekiah as a pledge of recovery from his sickness. He reminds us, moreover, that Hezekiah is represented in his "writing" (Isaiah xxxviii. 20) as the author of certain songs in use in the Temple service. From such data he argues that the Psalms of Degrees are the outpourings of this king, and an examination of the verses themselves convinces him that they are just the utterances to be expected from a man of Hezekiah's position and experience. We are inclined, however, to agree with Canon Cheyne that the Hebrew text of the title is corrupt, and that the original had no reference whatever to "degrees." If this be so, Dr. Thirtle might still, of course, be right in attributing the psalms in question to

Hezekiah, but his particular clue would be gone. And, apart from the clue, we do not think the evidence he brings forward amounts to much. Having satisfied himself as to the authorship of this group of psalms, he goes on to elaborate the more sweeping hypothesis that the Psalter as a whole was put together in Hezekiah's time. There are many considerations which render such a view untenable, but in the general uncertainty that besets the subject, it is possible that some of the books of which the Psalter is composed first saw the light in the reign of that pious king. Anyhow, we think Dr. Thirtle's general argument ought to have some influence in disposing criticism to recognise a larger proportion of pre-exilic psalms; and most likely he is right in claiming for the titles a greater antiquity and value than have lately been accorded them. Criticism of the Psalms is in much confusion at present; the critics differ so hopelessly. Take, for example, Psalm xviii. Dr. Briggs, in his recent work, reckons it as one of the psalms that are probably or possibly Davidic. Wellhausen, on the other hand, in the Polychrome Edition, declares that "it belongs to the later days of Judaism." When two such Hebraists, judging by the language and contents alone, cannot agree to what period it belongs, we feel inclined to reconsider the value of the title, as Dr. Thirtle bids us do, in the hope of arriving at some reasonable certainty in the matter. His theory that the Babylonish exile referred to in Psalm cxxxvii. is the one which is spoken of in 2 Kings xviii. 13 as having taken place in Hezekiah's reign, and which is more fully described in the Assyrian inscription on the Taylor cylinder in the British Museum, is interesting, but improbable; and it is still more difficult to accept his view that the exilic passages in Isaiah, chapters xl.-lxvi., refer to that early captivity, and not, as is usually supposed, to the exile which began in 597 B.C. In the bold effort to maintain that the entire book of Isaiah is the work of the prophet who was the contemporary and friend of Hezekiah, Dr. Thirtle must needs get rid of the name of Cyrus in chapters 44 and 45. But surely he begs the question when, in speaking of such terms as "the Lord's anointed" and "the Lord's shepherd," he declares that "there never was a time when in whole or in part the terms were becoming in the description of a heathen monarch from the pen or mouth of a Hebrew prophet." If, as he ingeniously argues, the Jews of the Captivity for political reasons interpolated the name of Cyrus in the chapters referred to, and felt nothing incongruous in the thought of him as the Lord's anointed and the Lord's shepherd, we fail to see why a prophet of the time might not have spoken of him in such terms.

Whilst we dissent from the chief conclusions of this book, we gladly acknowledge our indebtedness to it for many valuable suggestions, and we commend it to the attention of Old Testament students.

J. M. CONNELL.

* "Old Testament Problems." By James William Thirtle, LL.D., D.D. (Henry Frowde, 6s. net.)

The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.—George Eliot.

THE CHILDREN'S COLUMN.

THE BIRDS' CHRONICLE.

AFTER the Anglo-Saxon Chronicle and the *Daily Chronicle*—the Birds' Chronicle. But that is altogether too big a business for the Children's Column—I think we should want all the Children's Columns for a year. So to-day one chapter out of my bird's chronicle will suffice.

January 1.—From the edge of the verandah opposite the kitchen window hangs a coker-nut with the end sawn off. This is the Tits' Cave of Plenty, and will last for several weeks. Two pairs of bluetits or tomtits and one pair of great-tits—very much like the bluetits, only bigger and not so stumpy in form—contend daily and all day for the snowy lining of the swinging cave. They hold on to the string like a rope-climber, hang head downwards from the cord that passes round the nut, cling to the edge of the opening, and nibble at the cone like mice. Now one is bold enough, as the kernel is eaten away from the doorway, to venture bodily in—nothing but his little tail outside. Then up comes a great-tit—away fly the little tits. Back again; there is a sham fight in the air, and all disappear at once to reappear the moment after, one alighting on the coker-nut, another driving him off and seizing the position, while his rival dives round the corner and gets the first peck at the eatable after all. And so on as long as you like, and nothing to pay for the show beyond the original outlay of twopence for the coker-nut.

February 14, St. Valentine's Day.—Birds' Mating Day, as the old saying is. We must not accept the idea too precisely. Here's White Feather, our faithful blackbird, and his spouse; this is the third year he has been with us. He takes his name from the white feather on the top of his head. For one of his timid tribe he is tame. Thrushes are rather more confiding, especially in the winter, when they are more dependent on your soaked bread. There is nothing like this for the soft-billed birds. In hard weather you can get the thrushes almost to take it out of your hand. The rules of the table among the birds are interesting. The sparrows seldom fail to be first on the field, and are never slow to help themselves to a gentle neighbour's plate. Their manners are shocking. They are the pickpockets of the thrushes and blackbirds. Robins are very small eaters, ready and grateful for their crumb or two, but wanting no more. The hedge-sparrows and chaffinches, both particularly neat little birds, go with us by the name of the "crumb-brushes," since their habit is to follow the heartier guests and pick up only the atoms they leave. They never attack a sizeable lump and pull it to pieces as a sparrow will.

March 12.—There is a strict rule as to who does and who does not belong to the family party. Jackdaws do not, as was proved this morning, when one came down and thought to have things all his own way. Immediately there was a hue and cry; birds flew out from every bush, and amid the clatter of the blackbirds and the onset of sparrows and starlings the hoary-headed brigand was driven off the field.

April 20.—This spring the birds are having a better chance at nesting. The sharp frost last year played havoc. You could find nests everywhere with the eggs in them chilled and deserted. By the way, one of my friends has a habit which is savage on first thoughts and kind on second. If he finds a nest by the roadside with one or two eggs in it, he takes the eggs and destroys the nest. He argues that if he left the nest, the bird might lay the rest of her eggs, but before the brood was hatched they would be sure to be found and destroyed by boys, in which case, having laid her full number of eggs, the bird would lose her family for the year. By breaking up her home at the beginning, however, she is encouraged to make a fresh start in a safer place.

April 26.—Alas! Nesting hopes were destined to be rudely shattered, for the great snow blizzard yesterday must have destroyed more eggs and fledglings than the frost last year. When we looked this morning into our thrush's nest, the three young ones, which would have flown in another week, were huddled together cold and dead under a blanket of snow. How long the mother faced the storm which swept freely through the hedge one cannot say, or whether she left the nest on a hopeless search for food and was unable to get back in time to save her perishing fledglings.

May 8.—I am very much struck by the honourable way in which the bird-fathers lighten the mother's burden in feeding the family after they have left the nest. Our Mrs. Blackbird disappears for days together now, while Mr. B., with punctual care and unflagging industry, replenishes the family breadbasket—that is to say, feeds the four children. Cock-sparrows rather distinguish themselves in the same way, though not perhaps to the same extent.

June 10.—Those four young blackbirds have been a lesson in themselves. They number now only three. The fourth has fallen a victim to flagrant disobedience and self-conceit. What was the use of father or mother giving the warning note when cats were about, and calling their children up into the safe shelter of the yew-tree? The three exemplary infants took hasty flight, but the foolish one was prepared to look out for himself and remained hopping about on the ground below. We noticed this foolhardiness often repeated, in spite of all his loving parents' counsel, until the day when he fell an easy prey to the lurking tabby. Cats? This garden may be a paradise for birds, but remember, it was in Paradise that things went grievously wrong with certain other two-legged creatures who no doubt thought themselves superior to many birds. Why, this is about such a place for birds as a railway crossing outside Clapham Junction would be for children. A lovely lot of trains to watch, of course, but you'd have to look slippy; and that's just what my birds have to do. It is no uncommon event to have five or six cats mewling and puking, prowling or sleeping in the garden at the same time. One of my neighbours has a fancy for cats; his heart goes out to them, and they all come to him and inhabit his loft. Every other neighbour, too, has at least

one. They all pay me frequent visits. This perpetual peril, however, serves to sharpen the wits of my birds as an active motor-bicycle in a playground would sharpen the wits of the boys. Of this I will give you an instance. The other day I picked up on the path two small tail-feathers, and came to the conclusion that they had belonged to Cock Robin. Some little downy feathers close by confirmed my fear of a fatal mischance. I asked in my heart, "Who killed Cock Robin?" and grieved over his fate. I have learnt since to be almost sorry I was sorry then, for next morning redbreast appeared as sprightly as ever, except that he had no tail. The cat had caught that, but the robin had escaped. H. M. L.

OBITUARY.

MR. HENRY TURNER.

On Saturday, August 15, occurred the somewhat sudden death of Mr. Henry Turner, of Newland Keymer. Mr. Turner was the head of an old Unitarian family, whose connection with the church at Ditchling has subsisted from the foundation of that congregation some two hundred years ago, and it was in the quiet little burial ground beneath the shadow of the South Downs that his funeral took place on Tuesday, August 18. The service was conducted by the Rev. E. M. Daplyn, and the chapel was filled by the friends and relatives who had assembled (some from long distances) to pay the last tribute to the memory of one who was universally respected. It was Mr. Turner's pride that he was one of the few surviving representatives of the now almost extinct race of Sussex yeomen; and he was in every respect a worthy member of that staunch and sturdy stock. He took a keen interest in the public life of the district, and was a kindly patron of all true sport. His quiet genial presence, his sincere and sympathetic manner, and his unobtrusive support of every worthy cause, will long be missed in the locality.

MR. H. H. STANNUS.

MR. HUGH HUTTON STANNUS, F.R.I.B.A., A.R.C.A., who passed away on August 18, at his residence, The Cottage, Hindhead, at the age of sixty-eight, was a son of the Rev. B. T. Stannus, who was minister of St. Mark's Chapel, Edinburgh, 1831-38, and of Upper Chapel, Sheffield, 1838-52. Mr. Stannus was formerly lecturer on Architecture and applied Art at the Royal College of Art, South Kensington, and in Manchester, and elsewhere, and at one time was engaged in exploration work in Egypt. He was a staunch friend and ally of the late Rev. Robert Spears, and was one of the first of our London lay-preachers. He was the author of a prize essay on "The History of the Doctrine of the Trinity in the Christian Church," published, with an Appendix by Mr. Spears, in 1882. For many years, up to the time of his death, Mr. Stannus was a faithful member of the Council of the British and Foreign Unitarian Association, in the affairs of which, as of the London District Unitarian Society, he took a deep interest.

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LONDON, AUGUST 22, 1908.

ROBERT COLLYER'S SERMONS.

FORTY-ONE years ago the first volume of ROBERT COLLYER's sermons, "Nature and Life," was published in Boston, and was warmly welcomed on this side of the Atlantic also, so that when, four years later, in 1871, the second volume, "The Life that Now Is," appeared, the first was already in a tenth edition. That was the year in which he came for the second time to visit the old home (the first was in 1865), the year in which he preached the annual sermon of the British and Foreign Unitarian Association in the old Essex-street Chapel, and the year of the great Chicago fire, in which, after his return home, his beautiful Unity Church was destroyed. Other volumes followed. In 1877 "The Simple Truth, a Home Book," appeared, and in that same year there was a cheap edition of the two former volumes in one, printed in England. In 1887 came "The Joy of Youth: Talks to Young Men," and in 1893 "Things New and Old." That was after his removal, in 1878, from Chicago to New York. And now we have, and rejoice to have, a new volume,* gathering up in worthy form and in an English edition (the other has long been out of print) what have been judged the best sermons of the first two volumes to reprint, with three from "Things New and Old," and three others not hitherto included in any book, though issued separately at various times in the weekly *Messiah Pulpit*, New York. It is a good book through which to offer to a new generation the living word of a preacher who, by his homely power, his tenderness and humour, his beautiful sunny spirit, his shrewd good sense, and the overflowing of his big human heart, has won the gratitude and affection of thousands on both sides of the Atlantic.

Old friends will delight to have this book, and to have the fresh opportunity of putting it into the hands of new readers. The title itself, "Where the Light Dwell-

eth," is of happy omen, and exactly expresses what is the spirit of the whole, while as frontispiece there is a most admirable portrait, in which one can look straight into the old man's face and feel how good it is to listen to the word of such a one.

Then there is Mr. HARGROVE's Memoir, which gives a vivid account of the Yorkshire lad's early life, and tells of the young blacksmith's going to America, and how the local preacher among the Methodists soon found his way out "into a large place" in the Unitarian fellowship, first for nearly twenty years in Chicago, and then in New York. The story was told by Dr. COLLYER himself much more fully in a series of "Memories" he wrote when he was eighty for the *Christian Register**; but the time has happily not yet come for a final biography.

We note in passing only one point in which the Memoir does not appear to us quite clear. When COLLYER went, in 1859, to Chicago it was on the invitation of the members of the first Unitarian Church, to undertake missionary work among the poor of that city. But there was a second church organised in the northern quarter of the city, waiting for an opportunity to begin regular services, and after the members of that church had heard COLLYER preach in the First Church, they determined to delay no longer. If was they who hired the Baptist Church in which to make a beginning, before building for themselves, and arranged that COLLYER should preach on Sunday afternoons. This was something quite separate from his missionary work, and he regarded it (as the Memoir says), as a purely temporary arrangement, until the church should be fully established, when he expected to give place to a properly trained minister, and to devote himself once more exclusively to his own missionary work. It was a complete surprise to him when the members invited him to become the first minister of Unity Church.

If anyone asks what COLLYER's preaching was like in those early days, he may find the earliest record in this new volume, for the familiar sermon, "How ENOCH walked with God," from "The Life that Now Is," was the first sermon, as he himself has told us, that he ever wrote. He preached it, speaking free, in his old Methodist manner, on a hot August Sunday, quite at the beginning of his ministry in Chicago, and then, at his leisure, afterwards wrote it out. Others followed, and here we have also "The Holiness of

Helpfulness," "The Two Mites," "Healing Shadows," "Patience," "Hope," "Ascending and Descending Angels," "Every Man a Penny," and that lovely children's sermon, "Tender, Trusty, and True." "The Psalm of the Autumn Leaf" is a later version of "What a Leaf Said," in his first volume; "Seeing God Afterwards" is, in a revised form, his London Association sermon of 1871, "In the Cleft of the Rock." Two of the most beautiful and helpful, the sermons on "Prayer" and "Mothers and Children," are not in any of the other books. The opening sermon, "The Way where the Light Dwelleth," many friends in this country will gladly recognise as one they heard him preach, e.g., in Hope Street Church, Liverpool, September 12, 1886, in MATTHEW HENRY's Chapel, Chester, September 1, 1907, and, doubtless, also in Mill Hill Chapel, Leeds. There he always preached as by right, in his native county and among his own people, whenever he came back to the old country, and received such a welcome as only Yorkshire could give. It was a happy crowning of those visits, when, last year at Leeds, the Yorkshire University gave to this man of no college training, whose school and university had been the world and the elemental experiences of life and his native love of good books, the honorary degree of Doctor of Letters. The last sermon in this volume is also the last he preached in this country both at Essex Church in London and in Leeds. It was published last September in the *INQUIRER* and also in the *Mill Hill Pulpit*, where it fitly bore the motto from Browning's "Rabbi Ben Ezra,"

"Grow old along with me,
The best is yet to be,
The last of life, for which the first was made."

We look into his face, as we remember it in the old happy days of his visits here, and as we have it in this delightful portrait, "Where the Light Dwelleth"; and feel with a deep thankfulness that it has been worth while. What has made the strength of this man, Mr. HARGROVE asks towards the close of his Memoir, and he replies, "I believe the true answer is that he is by nature such a big man as there are few to be met with, as I have never met the like. Big of body and mind, and more of a whole man than the rest of us, and with something of a child's simplicity and tenderness to win our love."

MYSTICAL, more than magical, is that communing of soul with soul, both looking heavenward. Here properly soul first speaks with soul; for only in looking heavenward, take it in what sense you may, not in looking earthward, does what we can call union, mutual love, society, begin to be possible.—*Carlyle*.

* "Where the Light Dwelleth," Sermons by Robert Collyer, Litt.D., Church of the Messiah, New York, with a Memoir by Charles Hargrove, M.A. (London: Philip Green, 5, Essex-street, Strand, W.C., 3s. 6d., and in leather, 5s.)

* There were twenty-nine "Memories" in all, the first twenty-three of which appeared in the *Register* from December 3, 1903, to May 12, 1904, and the rest from February 23 to April 6, 1905. They brought the story down to the burning of the Second Unity Church in 1871, and its rebuilding, with generous help from England as well as America.

A UNIVERSITY FESTIVAL AT JENA.

EVEN the most hasty journey to Germany brings to the traveller a swarm of new impressions. Everywhere he sees the signs of the rapid industrial development which has been the great feature of the generation following the victories of 1870-71. With an alternative choice of stations at which to change trains, I paused at Essen, on the way to Jena, to see the little old Cathedral first consecrated in 874. Portions of the existing building belong to the eleventh century. Fifty years ago the town contained little more than ten thousand people. Now it reckons 185,000, and the statue of Alfred Krupp in the market-place reveals the reason why. The German Black Country is no more beautiful than ours. But in city after city, shops, factories, villas, all tell the same tale of energy, enterprise, and commercial success. Stand on the old bridge at Cassel, among the quaint peaked houses of more than three hundred years ago, and the spell of the past seems still to hang over the German home; walk round the colossal new opera-house reared on the terrace overlooking the beautiful promenades by the river, or note the costly architecture of the eight new churches recently erected, and you have a fair measure of what separates the Germany of to-day from the simpler and severer ideals of the age before the Franco-German war.

Something of the same sort has happened at Jena, but with a difference. The little town has more than doubled itself in recent years. The students of the University, who numbered 800, now exceed 1,700. A long series of University buildings has arisen in the last quarter of a century; more than a score of institutes and laboratories have been provided for almost every branch of scientific study; and the three hundred and fiftieth anniversary of the foundation of the University was celebrated three weeks ago by the opening of a magnificent new home for the University itself. All this has been the result of the genius and devotion of one man. The late professor of astronomy and optics, Dr. Abbe, began to experiment in making lenses with a small glass manufacturer named Zeiss. He hit upon a combination which speedily gained the foremost place for Zeiss's glasses. The business rapidly expanded, and money flowed in. But Abbe desired no wealth for himself. He still lived in the same little house. "This money," said he, "must be used for the public good." So he applied it to the improvement of the University by equipping its different scientific departments with the means of expansion. He built a beautiful "People's House," with a noble library and fine concert-hall and admirably furnished reading-rooms. And since his death, his trustees, carrying on his designs, provided the greater part of the twelve hundred thousand marks needed for the stately structure into which the University entered on its seventh jubilee. The old Castle, with its suggestions of mediæval feudalism, was pulled down, and the arts and sciences rule in its stead.

As at the great festival of the quatercentenary at Aberdeen nearly two years ago, the closeness of the connection between

the City and the University was everywhere apparent. Garlands and festoons were stretched across the streets. Innumerable young trees had been brought in from the forests on the hills around; they were placed in rows along the shops and houses, they were bound in groups about the lamp-posts, or crowded into balcony and verandah. The town was like a bower. Flags waved in all directions, even from the villas nestling on the slopes, and an indescribable air of cheerfulness and goodwill seemed to fill the whole valley. Old students assembled from all parts of Germany; former professors walked again amid familiar scenes; the greetings of friends long sundered were renewed at every turn. On Thursday afternoon the formal proceedings were informally inaugurated with a fine concert in the beautiful hall of the Volks-haus, at which the ninth symphony of Beethoven was performed. The next morning a vast congregation crowded the great city church at nine o'clock for the service of commemoration and hope. There was little of the colour of a British academic festival except in the group of officers attending the distinguished representatives of the four Thuringian duchies, in the banners and uniforms of the students' clubs, and in the ladies' dresses; the men were all in plain evening clothes. But what was lacking to the eye was made up to the ear. A somewhat tumultuous composition by Max Reger on a verse of the Hundredth Psalm failed to impress; but no foreigner could easily forget the devotional intensity of the hymns, sung in massive unison to notes supplied with the words, and sustained by a large choir and great organ. After the benediction, one of Händel's majestic choruses brought the whole service to a close, and as the multitude streamed forth into the sunshine the friendly handshakings began afresh. A courteous city hostess gave us a most hospitable lunch before the University function began at noon. The great aula of the Volks-haus was crowded to excess; the Rector, the deans of faculties, and the long train of professors, had all taken their places, when a flourish of trumpets announced—with admirable punctuality—the arrival of the "Hoheiten." Music opened the proceedings, and a stately sonata for wind instruments duly carried us back into the middle of the sixteenth century. Then followed an address by the Rector of the University, Professor Delbrück, a well-known Sanskritist, and the Deans of the different faculties announced the honorary degrees. English law, science, and theology were duly honoured, and the Principal of Manchester College found himself in the unexpected company of Mr. Bryce and Sir William Ramsay (London). The prelude to the Meistersinger, a recognised musical symbol of German nationality, sounded the finale, and the afternoon dinner-parties began. At five o'clock we set out through heavy rain (which spoiled, alas! the evening festival in the market-place) to the reception by the Grand Duke of Weimar, in whose dominions Jena actually stands, though the University is supported also by the other three Duchies of Altenburg, Coburg, and Saxe-Meiningen. The Rector and the Court-Marshall were busy with constant presentations, and the orders

and decorations worn by almost every guest proved that the company was highly select. The Grand Duke of Weimar courteously inquired in excellent English when Oxford was founded; and the engaging young Duke of Coburg regretted that he had not been educated there like his father (the late Duke of Albany). The Duke of Altenburg, who had been a student at Jena, and still keeps up his astronomical interests, found himself among old friends. The venerable Duke of Saxe-Meiningen was not present, but was represented by his eldest son. A younger son, who preferred a love-marriage outside the ducal caste and an artist's career, contributed a powerful picture of the founder of the University, John Frederick "the Magnanimous"—an enormous and unwieldy historic figure—on a colossal white charger to match, to the place of honour in the chief hall of the University.

There, on Saturday morning, the formal opening of the new building was celebrated. A picturesque procession of the students' clubs, reinforced by hundreds of former members who had gathered for the celebration, had first of all paraded the streets. The leaders, in varied uniforms, with brilliant banners, had been ranged round the apse of the church the day before in the commemorative service, and afterwards stood grouped on either side of the University authorities in the Volks-haus. They were not forgotten in the function of the dedication, but lined the wall along one side of the central hall, where they stood with admirable steadiness. A dedication ode, written by Professor Liebmann, and set to music by Max Reger, was performed as soon as the Highnesses had taken their seats. Simpler in style than the composition sung the day before, and aided by the noble singing of Fräulein Philippi, a fine contralto, it made a deservedly strong impression. Numerous complimentary speeches followed. On the part of the Weimar Government one of the ministers formally opened the building. A venerable civic functionary (I think of Hamburg, who had been at Jena in the "forties," offered the congratulations of the old students with a vigour which showed how lightly he carried his more than four-score years. The assembly broke up to the strains of Beethoven's "Dedication" overture, to wander through the beautiful rooms, scramble for lunch in the corridors, and meet again at half-past three for the banquet in the Volks-haus. The speeches, unfortunately delivered on the floor and mostly inaudible half-way down the hall, came in between the courses; but the spirit of friendliness triumphed over all lengths, and the last hour was spent in the promiscuous visits of friends to each other's tables, which nearly reduced the waiters to despair, but undoubtedly promoted good fellowship. It was eight o'clock before the company disbanded.

Yet another function was to follow. Escaping from the two days' severities of evening dress, we adjourned about nine to the immense festival-tent erected on a broad island compassed by the Saale, where the students held a festival "kommers." The various corps, with their friends (numbering thousands in all), were ranged at long tables, with song-books and beer. When a toast was proposed,

the captains of the clubs struck their swords or wands upon the tables, and after it had been duly honoured the song began. Very rich and full was the volume of sound; interesting also was the vein of pathetic yearning which often ran through the words. Far into the small hours, probably, was the festival maintained, possibly with some greater exuberance of gaiety. The sober doctors of theology went home to bed before midnight.

Very notable were those days. The friendly host, Professor Wendt, and his accomplished wife, whose kindness could not be surpassed, have a warm corner in their hearts for the English Unitarians. Under his roof or at his table gathered old friends and new—Professor Krüger, so recently among us; Professor von Dobschütz (formerly of Jena, now at Strassburg), well known in Oxford; Professor Weinl, author of the most brilliant recent book on Paul, full of splendid vitality; Professor Lietzmann, the vigorous young editor of a great New Testament series (and master of a gorgeous Latinity); and Professors Drews and Loofs of Halle, representing a somewhat different theological school, but withal full of courtesy and kindness. There, too, were Hæckel, who is said comically to complain that he has got every other degree, but no one will give him one in theology, and Eucken, his perpetual opponent, but also his very good friend, both white-haired, but both still eager in work and talk. Professor Hæckel recalled a dinner at my father's house more than forty years ago, and genially insisted on personal remembrance; and Professor Eucken showed me the proofs of a forthcoming book in which the name of Sir Oliver Lodge repeatedly appeared. In the midst of these friendly assurances I said to Professor Wendt that I seemed to be assisting at a continuation of the Peace Congress which I had left sitting in London. "That is how we also mean it," said he earnestly. The action of the faculty in asking the University to confer a theological degree on a Unitarian has not passed without challenge in some Evangelical circles. It may be the turn of a Jew next! But the times of prejudice and suspicion are passing away; may the generous recognition of an unorthodox Englishman be the modest symbol of the coming era of theological and international goodwill. J. E. C.

MORAL EDUCATION CONGRESS.

We have already called attention to the First International Moral Education Congress, to be held at the University of London, Imperial Institute-road, South Kensington, on September 25-29, and are glad of the further information, in the following letter from the Executive of the Congress.

The Congress is honoured by the good wishes of His Majesty the King. It meets under the patronage of twelve Ministers of Education, including England, the United States, France, Italy, Russia, Belgium, Spain, and Japan. It has also for its patrons fifteen heads of Colonial Education Departments; delegates are being sent by many Universities, by all

the leading educational associations, and by a number of education authorities; and, finally, the list of Vice-Presidents and of the General Committee includes very many of the leading educationists of Europe.

Of those who are contributing papers we may mention: England, Profs. Adams, Lloyd Morgan, Mackenzie, and Muirhead; America, Profs. Adler and Peabody; Italy, Cesare Lombroso; France, Profs. Buisson, Boutroux, and Seailles; Germany, Profs. Munch, Foerster, and Tonnies; Russia, M. and Mme. Kovalevsky; Hungary, Profs. Karman and Schneller. The whole field of moral education in schools will be covered.

The following is the general programme:

I. The Principles of Moral Education. Chairman, the President.

II. Aims, Means, and Limitations of the Varying Types of Schools. Chairman, the Right Hon. Lord Avebury, F.R.S.

III. Character-Building by Discipline, Influence, and Opportunity. Chairman, M. le Baron d'Estournelles de Constant (Senator).

IV. The Problems of Moral Instruction. Chairman, Prof. Dr. Friedrich Jodl (University of Vienna).

V. (a) Relation of Religious Education to Moral Education. Chairman, Rev. Dr. Gow (Westminster School).

(b) Special Problems. Chairman, Regierungsrat Dr. Gobat (Berne).

VI. Systematic Moral Instruction. Chairman, Geheimrat Prof. Dr. Wilhelm Foerster (University of Berlin).

(c) The Teaching of Special Moral Subjects. Chairman, Cyril van Overbergh (Director-General of Higher Education for Belgium).

VII. The Relation of Moral Education to Education under Other Aspects. Chairman, Prof. Ferdinand Buisson (University of Paris).

VIII. The Problem of Moral Education under Varying Conditions of Age and Opportunity. Chairman, The Right Hon. Sir William Anson, Bt. (University of Oxford).

(d) Biology and Moral Education. Chairman, Prince Jean de Tarchanoff (St. Petersburg Academy of Medicine).

Special Moral Instruction lessons will be given in English (Mr. F. J. Gould), in French (Pastor Charles Wagner, the author of "The Simple Life"), and in German (Frl. Jannasch).

There will also be an exhibition of books and pictures.

The fee (including Report of some four hundred pages) is 10s. 6d. for the general public, and 7s. 6d. for teachers. Single day tickets can be had for 2s. 6d. Return fares on all lines at single fare and a quarter. It is hoped that there may be a large attendance of the general public and of the teaching profession.

Full details may be obtained on writing to the office of the Congress, 13, Buckingham-street, Strand, London, England.

On behalf of the Executive Committee:

President—Michael E. Sadler.

Hon. Treas.—Avebury.

Chairman—Sophie Bryant.

Vice-Chairman—J. W. Adamson.

General Sec.—Gustav Spiller.

IS HEGELIANISM HARMFUL TO MORALITY?

SIR,—I must express my regret to Professor Upton for having so completely misunderstood his doctrine of liberty. My mistake was in taking it for granted that the moral intuitions belong, in his view, "to the form of our finite thinking"—quoting his own words. This view, attributed by me to him, he emphatically repudiates.

My excuse for this mistake is twofold. The first is that, not knowing of any previously published utterance of his from which I could gather his exact view of the nature of the moral intuition, I took it for granted that he would be sure to follow Dr. Martineau on a point so vital to the inner consistency of his doctrine. And the second excuse, which is involved in the first, is that his doctrine of Free Will becomes unintelligible to me when the doctrine of intuition which I supposed him to hold is withdrawn.

Professor Upton's letter now discloses the interesting fact that a wide divergence exists between Dr. Martineau's presentation of the moral intuition and his own. The passages to which I am about to refer occur in "The Study of Religion," Book ii., ch. 2, unfortunately, the only one of Dr. Martineau's works accessible to me in my present abode. Dr. Martineau is here recapitulating "the fundamental form of the Moral Intuition" as more fully set forth in the "Types of Ethical Theory." This intuition, he tells us, is complex, and embraces, among other things, a clear consciousness that we ought to follow the superior springs of action when they conflict with the lower, and that they are "offered to our option" by a higher than we. Thus the Moral Intuition, as a whole, includes that of our Freedom. I will now append Dr. Martineau's account of the validity of this intuition, and ask the reader to compare it with Professor Upton's.

Dr. Martineau: "We have seen what it [intuition] gives us in the case of volitional experience—viz., an *objective causality*: by a parallel presentation in the case of *moral experience* we shall find that it gives us an *objective authority*: both alike being objects of immediate knowledge on the same footing of certainty as the apprehension of the external material world. This statement . . . is deliberately made. I know of no logical advantage which the belief in finite objects around us can boast over the belief in the infinite and righteous Cause of all." (Last italics mine.)

Professor Upton: "Professor Jacks appears to think that in my opinion the belief in Free Will is an intuition of the same kind as are those spatial or mathematical judgments which belong to the very form of our finite thinking. . . . But my view of our basal theological and ethical intuitions is essentially different from this. These intuitions do not appear to me to belong at all to the form of our finite thinking."

In view of the above contradiction between the doctrine of Professor Upton and that of Dr. Martineau, I must apologise to the former for my obvious misunderstanding of his position. But I must also ask him to consider whether he will

withdraw his accusation that throughout the whole of my letter I was dealing with an "imaginary" or non-existent presentation of the nature of the Moral Intuition.

Let me, then, endeavour to meet Professor Upton on the ground which, in his letter to THE INQUIRER, he explicitly declares to be his own. All men have "in fainter or more vivid fashion this intuition of moral freedom." To bring it into existence is not the business of philosophy, this latter being confined to the task of *proving the validity of the intuition* to those who, through the wickedness of their own hearts or the spell of Spencerian or Hegelian witchery, are in doubt about the matter. That is, you can't get rid of the intuition, but you can doubt its validity, and Professor Upton answers my question, "What is the good of your philosophy?" by saying, in effect, "Its good is that it *validates* the intuition, and raises it from its faint and obscure state into reality and vividness."

Now, all this, I confess, seems to me to be playing fast and loose with the word "intuition," and to be lacking in that note of uncompromising thoroughness which characterises Dr. Martineau's exposition of the matter. For, if our moral intuitions are of such a nature that their validity requires demonstration, it is obvious that the seat of final authority is shifted from the intuitions themselves and made to rest on those principles which have to be called in for the purpose of proving them valid. What are those principles? If they are the intuitions themselves, the process is circular and the validation is worthless. If they are something other than the intuitions—for instance, the Laws of Thought, or the Pure Reason—it follows that the witness of the intuitions is dependent and not ultimate, and it is plain that those who prove their validity in this manner have deserted the intuitive method altogether.

What method does Professor Upton himself follow in order to prove the validity of our intuition of moral freedom? His method, as far as I can gather it, is simply to point emphatically to the intuition itself, or else to appeal to another intuition which will support the first. "Ever and anon," he says, "it flashes forth in clear self-evidence," and validates itself. Again, he tells us, "our theological and ethical intuitions wholly transcend the range of our scientific conceptions," and are valid because "they arise out of a felt immediate relationship between our dependent selves and the Self-existent Being." This felt immediate relationship is only another "intuition," and in appealing to it to validate the rest, he merely moves in a circle and leaves the doubter exactly where he was. Thus the proof of validity, which Professor Upton offers as the service rendered by his philosophy to the moral intuitions, is, in point of fact, not forthcoming, and my question, "What is the good of your philosophy?" is unanswered.

For my part, I am prepared to attach supreme importance to any system of philosophy which proves the validity of moral distinctions, and it is precisely because Constructive Idealism does this that I believe it to be of the greatest value to the moral life of mankind. On the other hand, it is precisely because the

Intuitive System fails to provide such a proof that I am compelled to reject it as unsatisfactory. The practice of making the various intuitions give testimonials to one another, like so many Hegelian philosophers applying for professorships, is merely the philosophic analogue of rigging the market; while the other method of declaring that "it is so, because you can't help believing it," will only serve to provoke indignation in the doubter whose initial proposition is not only that he *can* help believing, but that, *de facto*, he doesn't believe.

The reader will now, I trust, understand the profound significance of what may have seemed at first sight a mere formal difference between Dr. Martineau and Professor Upton. According to the former, if I read him aright, it is the intuition which validates the philosophy.* According to the latter, it is the philosophy which validates the intuition. In allowing this divergence, Professor Upton has taken an important step in the direction of Constructive Idealism, for it is obvious that the moral intuitions no longer stand immovably on their own feet, but stand or fall according as the philosopher, by appeal to universal reason, makes good his claim to prove them valid. Unfortunately, he fails to follow up this most important step. For, instead of producing the promised validation, he falls back on the intuitions and asks them to validate themselves. Thus, in spite of his own explicit repudiation of Dr. Martineau's method, which is contained in his proposing to prove the intuitions valid, he is finally compelled to resume the very method he has repudiated as one which cannot be made to work. So that, after all, my confusion of Dr. Martineau's position with Professor Upton's is not a matter of much practical importance.

What makes Intuitionism so attractive to many persons—and Miss Drummond's admirable letter is a witness of this—is that it seems to get rid of all this troublesome business of proving the validity of moral ideas. Validity, or, as we ought to say in ethical connections, authority, is precisely that element which an intuition, if the word is used seriously, carries within itself. An intuition is its own warrant. If the idea needs an extraneous warrant, it is not an intuition. If it is an intuition, it needs no extraneous warrant. In introducing your conception of moral freedom as an intuition, therefore, you declare that conception to be self-justified, and there is an end of the matter. Where, then, is the sense of telling me that I have an intuition of my moral freedom and then appealing to reason to prove that it is moral freedom of which I have an intuition? If I really had the intuition, I shouldn't want your proof. And whatever the proof may tell me which the intuition has not already told is plainly not intuitive. The intuitive method must not be played fast and loose with in this manner. That method attempts to settle the great problems of philosophy by an appeal to certain native

forms of insight whose witness cannot be silenced nor derived from anything else. Am I free? Well, you have a clear consciousness that you are free; trust that, and let it settle the question. Is the Moral Law binding? Well, you have a clear intuition of its authority; trust that, and doubt no more. This is the method; and there are times when Professor Upton is faithful to it. These intuitions won't leave us, he says, and, however subtly we may argue against them, they will persist, and ultimately compel us to accept what they tell us as true. So far, he is perfectly consistent. But his consistency entirely vanishes when, after announcing that intuitions are to settle our philosophy, he goes on to admit that they need a philosophy to settle *them*; that their trustworthiness requires the attestation of a reasoned system; that their reality and vividness depend on the way in which they are interpreted, falling into obscurity and ineffectiveness when explained in one way, rising into clearness and power when explained in another. Were the intuitions really such, their working value, their significance for life, would not thus be subject to variation according to the intellectual process by which they are interpreted. Professor Upton and his school are here in the toils of that hopeless difficulty which Roman Catholics have always urged with so much effect against the Protestant doctrine of the Bible. "The objective authority of your Bible," say the Catholics, "vanishes in the subjective fallibility of its interpreters." In like manner with the Protestants, Professor Upton, by admitting that the intuition of moral freedom varies in working value according to the manner of its interpretation, leaves our moral destiny at the mercy of our philosophical tendencies, makes insight dependent on ratiocination, forms an unconscious alliance with those "intellectuals" whom he consciously opposes, and thus both abandons the intuitionist method and betrays the purpose for which the intuitions were first introduced on the scene. The authority of the Intuition vanishes in the fallibility of the philosopher.

A man who has done wrong, says Professor Upton, "is less likely to do it again if," in short, he holds Professor Upton's doctrine of the will instead of mine. As I gaze into the depths of the sentence in which he makes this statement, I must confess, strange as it may seem, that the antagonism between him and me seems almost to vanish. For here it plainly appears that the freedom of the wrongdoer to do wrong would not mean quite the same *after* he had learnt the truth about himself as it did *before* Professor Upton had taken him in hand. In some sense, which is here veiled under the obscure and baffling phrase "is less likely to," there would be a difference. Am I wrong in suggesting that my old friend's interest in the wrongdoer and his ardour for his reformation is based on a secret faith that, although, in some unexplained way, this wrongdoer *can* do wrong after instruction as before, yet, as a matter of fact, he *won't*? Save for such a factor, I cannot for the life of me understand why it should be worth while for Professor Upton or anybody else to bother his head

* Some reservation is necessary. One of two positions may be held: (1) The intuitions are true because they are warranted by the philosophy; (2) the philosophy is true because it accords with the intuitions. *Both* these positions cannot be maintained, and it is not always clear which Dr. Martineau himself holds. About Professor Upton there is no doubt;

about the moral instruction of this unfortunate man. The implication which lies hidden in the effort made by any moralist, of whatsoever school, to reform the sinner is as follows: "Get hold of this truth that I am offering you, and it simply won't let you play the fool or make a beast of yourself any more. Understand the Father's love, and it won't let you remain his rebellious child. Understand that you are made for high ends, and you *won't* live any longer for base ones." Except for the faith that the truth offered *will* and *must* operate in this way the instant it is appropriated by the hearer, what sane man would ever dream of offering it? Suppose I were to say to some blackguard, "Listen to me, and I will tell you something that will make you a self-respecting man. But please to understand that you will remain just as free to kick your wife and get drunk as you are now"—would he not be justified in treating me as a lunatic? The only intelligible motive for my taking the man in hand at all is my conviction that what I am going to tell him *will put a stop* to the kicking and the getting drunk. This motive, which is just as strong in Professor Upton as in any Hegelian, he disguises from himself under the deceitful phrase "is less likely to." For this I substitute the simpler term "*won't*," believing that when the blackguard is possessed by what I am going to tell him—viz., that he is a potential gentleman—he neither *can* nor *will* go on acting as a blackguard any longer. Short of such a belief—a belief, that is, in the certain efficacy of the truth he has to offer—I should consider any would-be reformer of sinful men to be nothing less than a fool for his pains. The whole work of moral instruction and moral reformation, as carried on from the beginning of the world even unto this day, is based on the assumption that every man's life is the necessary expression of the ideas, concerning himself and others, then and there dominant in his mind. Nothing less than such an assumption will explain why Professor Upton is so anxious to furnish the man's mind with the particular set of ideas represented by his doctrine of Free-will. He is so anxious, because he is confident—far more confident than any miserable "less likely to" can express—that the mind so furnished will necessarily and certainly issue in a correspondent life. Why, on the other hand, does he assert that Hegelianism is harmful to morality? Because he is convinced that a mind furnished with Hegelian errors will certainly and necessarily issue in a correspondingly erroneous life. Go behind the visible scene of the present controversy, and study the secret motives which inspire it, and you will find that Professor Upton is as much a Determinist as I am. Let me only add that in my own view I am not a Determinist at all. Other people may call me so if it pleases them. Once when I was eating a mutton chop, a vegetarian friend of mine, who lives on toffey, plum cake, and such like, called me a cannibal. I felt at once that there is no use in arguing about names, and I feel it just as strongly in the present connection. I would only plead with those who call me Determinist that they should include Professor Upton under the same designa-

tion. For the moral philosophy of both of us is ultimately based on the principle that "the Truth shall make you free."

In regard to a further point, Professor Upton, and Miss Drummond also (if I understand her aright), indulge in a confusion of ideas which I believe Dr. Martineau would have visited with severe philosophical censure. In the classic exposition given by the latter of the nature of Right and Wrong it is as clear as daylight that the knowledge *by the agent himself* that he might have done otherwise is essential to the constitution of a wrong act. Professor Upton and Miss Drummond, however, appear to think that the conditions which make the act wrong are sufficiently satisfied if *somebody else* knows that the agent might have done otherwise. Thus Professor Upton considers the case of a disciple of Mr. Blatchford, who, thanks to Mr. Blatchford's influence, does wrong without the knowledge that he might have done right—forgetting that in such a case the subjective conditions which make the act wrong are altogether wanting—according to the classic exposition of Free-will. The confusion lies in supposing that, because he (Professor Upton) knows that the man might have done otherwise, the act was wrong. But this is precisely what the man has to know *himself* before any wrong can exist for the conscience to repent of. No matter how the conviction that he couldn't do otherwise arose, whether by a stroke of lightning paralysing the moral centres or by the influence of Mr. Blatchford, Professor Upton has not the slightest justification, on his own theory, in saying "You have done wrong." The man, being in the condition supposed, would at once reply, "I haven't; I have no consciousness of guilt; I have no remorse and nothing to repent of." No doubt the attempt will be made to bridge this obvious difficulty by introducing the idea of *degrees* in the guilty person's consciousness of his freedom—a method of argument by which it is always easy to betray first principles under the impression that one is supporting them. In this instance we shall be told that the sinner, in spite of his profession of ignorance, had, after all, a "faint" knowledge that he might have done otherwise, which "faint" knowledge Professor Upton will now proceed to clear up and invest, for the sinner's benefit, with the due degree of poignancy. But does not my friend perceive that, in thus reducing the man's knowledge of freedom to the level of "faintness," he reduces to the same level all the moral phenomena on which he has to rely for the man's response to his own appeal? The "faintness" of the intuition has, according to the theory, for counterpart a "faintness" both in the wrong done and in the consciousness of guilt. What Professor Upton here does is to suppose in the sinner a state of partial ignorance, involving only partial guilt, and at the same time to treat him as having that complete and stinging consciousness of his guilt which he would have only if he possessed Professor Upton's complete and clear consciousness that he might have done otherwise. It is nothing to the purpose that Professor Upton should convince me of my freedom the day after I have done the guilty deed. Unless I knew *at the time*,

and unless it was *I* who knew it, there is, by the theory, no guilty deed for which he can reproach me. And if I knew it faintly, then he can only appeal to a correspondingly faint remorse. On his theory I refuse to reproach myself for the deed in any degree not warranted by the "faintness" of knowledge, or by the total ignorance, in which I stood at the moment the deed was done.

L. P. JACKS.

THE STORY OF RHÆCUS.

THE demand, human and divine, for an undivided love is well taught in an old Greek legend which James Russell Lowell has exquisitely embodied in his poem "Rhæcus." A youth, wandering one day in a wood, came across an old oak trembling and ready to fall. Wishing to save so venerable a giant of the forest, he took a strong branch from a younger tree and propped the old one. Then, thinking no more of the matter, he proceeded on his way. But suddenly he heard a voice behind, like a murmur of the leaves: "Rhæcus!" Then, turning, he saw with dizzy eyes what seemed the substance of a happy dream—a woman's shape within the shadowy gloom of the old oak.

"Rhæcus! I am the Dryad of this tree," Thus she began, dropping her low-toned words
Serene, and full, and clear as drops of dew,
'And with it I am doomed to live and die.
The rain and sunshine are my caterers,
Nor have I other bliss than simple life.
Now ask me what thou wilt, that I can give,
And with a thankful joy it shall be thine."

And Rhæcus, gazing on that splendid vision, thought there was nothing in the world half so fair as the Dryad, and, "Give me thy love," he asked.

She answered that he had asked a perilous gift, but he must meet her there an hour before the sunset. Then she vanished.

So Rhæcus, making no doubt that he was above all men blessed, went on his way. The earth sprang beneath him. The sky looked bluer than its wont. Sunshine, rather than blood, seemed to tingle through his veins. He reached the city. This

"Rhæcus had a faithful heart enough,
But one that in the present dwelt too much."

And by chance meeting in the afternoon some comrades who were playing dice, he joined them, and forgot all else. For a time he had bad luck, but at length made a happy throw. As he did so, a yellow bee flew into the room and buzzed about his ear. And Rhæcus, feeling how flushed he was, laughed, and said, "Does he take me for a red rose?" and roughly brushed him off. But thrice the bee came back, and thrice Rhæcus impatiently dismissed him. Then the wounded bee flew through the window, and Rhæcus, looking after him with angry eyes, saw a sharp mountain

peak of Thessaly stand boldly out against the setting sun. The setting sun!

"Instantly the blood sank from his heart As if its very walls had caved away."

Without a word he rose and rushed forth through the city gate, and over the plain, to the wood, which was now quite plunged in darkness. He reached the tree,

"And, listening fearfully, he heard once more

The low voice murmur 'Rhœcus!' close at hand."

He looked around. But he saw nothing—nothing but the deepening gloom beneath the oak.

"Then sighed the voice, 'O Rhœcus! nevermore

Shalt thou behold me or by day or night,

Me, who would fain have blest thee with a love

More ripe and bounteous than ever yet Filled up with nectar any mortal heart.

But thou didst scorn my humble messenger,

And send'st him back to me with bruised wings.

We spirits only show to gentle eyes, We ever ask an undivided love;

And he who scorns the least of Nature's works

Is thenceforth exiled and shut out from all.

Farewell! for thou canst never see me more."

Poor Rhœcus beat his breast, and groaned aloud, and begged for pity.

"'Alas!' the voice returned, 'tis thou art blind,

Not I unmerciful; I can forgive, But have no skill to heal thy spirit's eyes;

Only the soul hath power o'er itself.' With that, again there murmured,

'Nevermore!'"

Then all was silence. Not a sound save the rattling of the wind-swept leaves and the distant hum of the city. Above him the stars. In his heart—loneliness, a loneliness never to be relieved on earth. The Dryad asked an undivided love!

The burden of the Greek legend and of the Christian Evangel is one. The divine demand is an undivided love. When the pleasure or pursuit of the day so completely engrosses the mind that nothing else is thought of, there is danger of forgetting God. The Master's question to Peter, "Lovest thou me more than thou dost these others?" is apt to strike an irrelevant, discordant note. Now and again, like the buzz of a yellow bee at the ear, there comes a voice from the crowd, a word in a newspaper, in a sermon, the lilt of an old hymn; but each in turn is brushed rudely aside. God's messengers are sent back to Him with broken wings. And yet, some day—it is bound to come—the eye will catch sight of that distant peak of Thessaly—that Pisgah summit against the setting sun!

† An hour before the sunset!

Yes, man must go to his account, must plunge back into the dark wood whence he came. God is not unmerciful. But, "Only the soul hath power o'er itself." His spirit "only shows to gentle eyes, and ever asks an undivided love." A. T.

THE UNITARIAN VAN MISSION.

HUGE MEETINGS IN SCOTLAND AND THE MIDLANDS.

THERE has been much pleasure and no small excitement in watching the growth of our figures this week. It seems that the last word in big meetings had not been said last week. From a certain point of view the incredible has happened. When the Van Mission was founded, and its first season's meetings, 140 in number, were attended by 24,000 people, the success was considered large enough to justify an extension of the work. Since then there has been a steady upward movement which has strengthened the confidence of the friends of the Mission in its efficacy for the particular service it has undertaken. But it may be doubted if any one would have believed that the time would come when four vans in a single week, would equal the record of the old van in the whole of its first season. Yet this is what has actually happened, the 25 meetings of the week being responsible for the grand total of 25,270. The figures from Scotland are little less than extraordinary. Mr. Russell tells his own tale, but we may well echo his wonder, in one of the reports, as to where the people come from. Stenhousemuir is a tiny place, insufficient to furnish such a gathering as 2,000 from its own ranks, so that the Mission must have attracted hearers from all round the neighbourhood. The week's total of upwards of 10,000 sets the Scotch Van in the first position, its gross attendance now passing 46,000 as against the 43,000 of the Welsh Van, which has hitherto led the way. The other great success of the week has fallen to the Midlands Van, which has had over 8,000 people at its meetings, at Gornal Wood, which is practically part of Dudley. Here there have been two great meetings with a couple of thousands present, and the reports of the missionaries speak in high terms of the interest of the audiences, and of the kindliness which has been displayed. The Welsh Van has had during part of the week scarcely less successful meetings, although its attendances at Aberaman were far below those which prevailed at Aberdare. The London aggregate is the lowest, but the meetings which were held were so encouraging that it is to be greatly deplored that three meetings were lost during the week, two owing to bad weather, and one to the occupancy of the site by another body. In any case the returns are most encouraging, and although it would be foolish to expect a frequent repetition of the experience, it is gratifying to be able occasionally to find such evident assurance that there is a willing hearing for our faith as the returns of the fortnight have made plain.

LONDON DISTRICT (Lay missionary, Mr. H. K. BROADHEAD).—The weather prevented meetings being held on two evenings, and the closing meeting at Hanwell was conducted by the lay missionary, who was without assistance. On other evenings great help was rendered by Mr. Clayden, who has frequently taken the chair, besides ministering to the necessities of the vanners in all manner of ways. On Thursday Rev. W. H. Rose joined at Southall, and there was a fine opening meeting. The missionaries

came into the place with some fear and trembling. On the previous evening a speaker was hustled at a Socialist meeting, and pelted with eggs, and the police had to be called in. This sort of thing grows, even if there should be no malice in subsequent demonstrations. Oakham last season was a case in point. Southall, however, listened with approval to the Mission, and the first meeting is described as a "swinging success." On Saturday night the missionaries were treated to a curious experience. An attempt was made by the Salvationists to upset the meeting, and only after their withdrawal was orderliness restored. As a rule, the friendliest feeling is maintained with the Army, and it is difficult to find an explanation for the opposition unless the local excitement a few nights previously had disturbed the balance of things. Our own men, of course, did not retaliate when they found their ground occupied on the Sunday evening by the Army, and themselves prevented from a meeting. The Van should start at Slough to-morrow, Monday, and is due at Maidenhead on Thursday.

MIDLAND DISTRICT (Lay missionary, Mr. B. TALBOT).—Revs. H. Fisher Short and E. W. Sealey, the missionaries for the week, both speak with great enthusiasm of their experiences at Gornal Wood, Dudley, and suggestions are made that further efforts should be made in the place. In the early part of the week the proceedings were interfered with a good deal by the presence of hundreds of children and young folk, but this annoyance was abated by the tact of the lay missionary. On Monday and Tuesday evenings the adult attendances were quite 2,000, and the little square was the scene of much excitement. The numbers on other nights varied considerably, as the people chanced to be making holiday, or were busy marketing, but the "genuine interest and much sympathy" reported by one missionary seems to have been the prevailing note. Literature was eagerly sought after, the singing was hearty, and the audience would have none of the interruption of a man who persisted in an attempt to talk down the missionaries. Crowds remained as well after the formal proceedings closed, eagerly discussing the addresses. There were friends present from Dudley, Walsall, Wolverhampton, Coseley and Oldbury, and the following speakers took part in the meetings, Rev. W. G. Topping, and Messrs. W. L. Teasdale, T. W. Green, and A. Hopkins, whilst assistance at the harmonium was rendered by Mrs. Hodgkins, Mrs. Green, and Miss Theedam. Mr. Short, who has conducted many of our missions, writes, "The Proclamation of our Unitarian truth, the earnest attempt to touch the moral and spiritual nature of men; in brief, to make a stirring appeal to them to live better lives, will do lasting good, and surely break down the barriers of prejudice and misunderstanding that everywhere confront us. More preaching and less lecturing if we are to justify our existence." Mr. Sealey tells of the after work, of "a splendid hearing with no interruptions" on Saturday, "an enormous meeting" on the Sunday, and of several touching farewells when the van left the next morning. Meetings are now being held at Wolverhampton, and next

Thursday should bring our friends to Walsall.

SOUTH WALES DISTRICT (Lay missionary Mr. A. BARNES).—Owing to the van putting in an extra three days at Aberdare, the arrival at Mountain Ash was delayed, and the visit curtailed in order that Treorchy could be reached on the 20th. Rev. W. Griffiths' meetings at Aberdare continued to be largely attended, and the people followed the proceedings closely despite the distractions of meetings on adjacent ground, and on one evening the clangour of the church bells. The mission was closed with the singing of "Lead Kindly Light," and there were many expressions of regret that its departure could not be still further postponed. Mr. Tyssul Davies again lent horses (the third time) for the journey to Aberaman, where the opening meeting was rather small, owing to the late arrival of the van, Rev. J. Hathren Davies was the missionary, and he was assisted by Rev. M. Evans of Aberdare, who presided. The noise of traffic made the hearing difficult, but despite this the attendances increased, until on the Sunday there were nearly a thousand present. Good reports of the meetings appeared in the *Aberdare Leader*. Rev. D. G. Rees has sent a valuable report upon his experiences with the van during three weeks. After dealing with many matters he says: "Theology is the absorbing passion of a large number of Welsh people. This was a surprise to me. There is a dissatisfaction, which is very general, with orthodoxy. Men are seeking anxiously a form of faith which does not ask them to sacrifice their intellect. They seek a larger interpretation of the old doctrines rather than their denial. The faith which has any hope of a response from these men must emphasise social righteousness. Intense loyalty to Jesus Christ, and any form of Christianity hopeless which does not put him at the centre of his religion. Now is the time for us if we would justify our existence as a denomination. These men would be reluctant to call themselves by any sectarian name."

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Hanwell, August 10 to 12, one meeting, attendance 700. Southall, August 13 to 16, three meetings, 1,620.

MIDLAND DISTRICT.—Lower Gornal, Dudley, August 10 to 16, seven meetings, attendance 8,200.

SCOTLAND.—Stenhousemuir, Larbert, August 10 to 16, seven meetings, attendance 10,500.

SOUTH WALES.—Aberdare, August 10 to 12, three meetings, attendance 2,650. Aberaman, August 13 to 16, four meetings, attendance 1,600.

TOTALS.—August 10 to 16, 25 meetings, attendance 25,270, average, 1,010.

THOS. P. SPEDDING.

SCOTTISH VAN.

I have had at Stenhousemuir the most remarkable series of meetings that I have ever had in all my life. I have been here since August 4, and have delivered thirteen lectures. I began with an audience of 400, and last night, Sunday, August 16, I had more than 1,200 people present. During the past week the attendances have been

as follows:—Monday 1,500, Tuesday 1,500, Wednesday 1,600, Thursday 2,000, Friday 1,500, Saturday 1,200, Sunday 1,200.

E. T. RUSSELL.

NEWS FROM THE CHURCHES.

Chorley.—The annual sermons were preached on Sunday, Aug. 9, by the Rev. John Moore, of Hindley, to fair congregations.

Clifton.—The congregation worshipping at Oakfield-road Church determined to mark their deep sense of gratitude to Mr. and Mrs. Chas. Thomas for countless deeds of kindly help, by presenting—upon the 87th anniversary of Mr. Thomas's birth—an album signed by everyone connected with the church. The following address was beautifully illuminated by Mr. Walter Norgrove:—"10th August, 1908. With congratulations and best wishes to our esteemed friends and fellow-worshippers, Charles Thomas, Esq., and Mrs. Thomas, in gratitude for their faithful and invaluable services, since the opening, in the year 1864, to Oakfield Road Church, Clifton." The silk covers enclosing the album were designed and embroidered by Miss Gibbons, of the Clifton School of Art Needlework, in a symbolic manner, in which two noble trees laden with ripe fruit, made glorious by the setting sun, are typical of the steadfastness and of the rich harvest of good work that have been the distinguishing features of the recipients' lives. The treasurer made the presentation on behalf of the church, and Mr. Thomas acknowledged it in feeling terms.

Rhydygwin and Cillau Aeron, Cardiganshire.—On Sunday the 16th inst. the preacher at these places was the Rev. E. Ceredig Jones, Bradford, a native of the district. There were larger congregations than usual, and Mr. Jones's sermons were warmly appreciated.

Sheffield: Stannington.—The grandest day in the whole year at this finely situated village is the day of the hospital festival. Then all the best talent, the best religion, and the best powers of friendliness and goodwill are called into play. The festival is held on Sunday afternoon, in a field kindly lent for the occasion. The programme occupies just about two hours. All the choirs join in the choruses; the two brass bands are there, and this time they were very wisely united under one leader, playing, not separately as competitors, but together as sharers in a common work and a common joy. The weather last Sunday was perfect. The proceedings opened with a hymn announced by the president, Mr. W. Lomas, the Vicar then engaged in prayer, concluding with the Lord's Prayer, which all repeated. A little later on he paid a kindly tribute to the memory of the late president, in whose ground the gathering has been constantly held. Hymns, choruses from the Messiah and the Creation, with selections by the bands followed quickly one after another, and were only delayed a short time while the Rev. Geo. Moore, chaplain of the Infirmary, explained the work of the institutions to which the proceeds of the festival are devoted. Towards the close the Rev. J. Ruddle moved a very hearty vote of thanks to the singers and instrumentalists, urging very earnestly that so helpful and creditable an institution should not only be continued but made more perfect year by year; this was seconded by Mr. L. Mallinson (Wesleyan); after which an appropriate hymn was sung by the whole congregation, and, the Vicar having pronounced the Benediction, there was no more to do but to contribute as each was able to the funds for the sake of which the meeting is held. As usual the amount will be divided between the Royal Hospital and the Royal Infirmary.

Tenterden.—On Sunday, Aug. 9, the Sunday-school anniversary and flower services were held. The evening congregation was the largest for several years past. The collections were also larger than usual. On the following Wednesday a meeting was held in the school-room when Mr. John Ellis Mace, J.P., on behalf of a number of subscribers, including Miss Ellen Terry (Mrs. Carew), and Mr. James Carew, and many of the principal inhabitants, presented an address and a purse of gold (twenty guineas) to Miss Hook, an old teacher, who was leaving for Philadelphia, where she is to be married.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 23.

LONDON.

Acton, Creffield-road, 11.15, Supply; 7, Mr. H. L. JACKSON.
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road. Closed until September 6.
Croydon, Free Christian Church, Wellesley-road. Services suspended during August.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate. Closed for alterations until August 30.
Forest Gate, corner of Dunbar-road, Upton-lane. 6.30, Mr. CHANCELLOR, "A Human Oasis."
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. GEORGE CRITCHLEY, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. EDGAR I. FRIPP, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Mr. THOMAS ELLIOT.
Ilford, The Cleveland Hall, Cleveland Road, 7, Mr. A. J. CLARKE.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W. No morning service during August; 7, Mr. RONALD BARTRAM.
Kilburn, Quex-road, 11, AMHEEST D. TYSSEN; 7, W. WINSLOW HALL.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. GEORGE CARTER.
Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS. No evening service.
Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. EDWIN ALLEN.
Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. G. J. ALLEN.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 Rev. FELIX TAYLOR, B.A. No Evening Service.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15, Mr. T. PALLISTER YOUNG, LL.B. No evening service during August.
Stratford Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. Prof. PHILEMON MOORE, B.A.
Wimbledon, Smaller Worple Hall. Closed until August 30.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMEY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, EDGAR EVANS.
BATH, Trim-street Chapel. Closed until September 6.
BEDFIELD, 2.30 and 6.30.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTEBURY, Ancient Chapel, Blackfriars. No Service during August.
CHESTER, Matthew Henry's Chapel. Closed for alterations.
DOUGLAS, I.O.M., The Gymnasium, Kensington-road (off Bucks-road), 11 and 6.30, Ministers from Manchester and District.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. FREDERIC ALLEN.
DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.

FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HARROGATE, Dawson's Rooms, St. Mary's Walk, 6.30, Rev. W. MELLOR. "The Free Service of God."
 HOBESHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton Park, 11, Rev. M. WATKINS; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. WALTER REYNOLDS, B.A.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. V. D. DAVIS, B.A.
 PORTSMOUTH, High-street Chapel, 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. A. H. DOLPHIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. WALTER COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. G. A. PAYNE.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road. Closed during August.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, Bowness Institute, North Terrace, 11, Rev. DOUGLAS WALMSLEY, B.A.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTH.

CHAMBERLAIN.—On August 18, at Clovelly, Russell-road, Birmingham, to Mr. and Mrs. Arthur Chamberlain, jun., a daughter.

MARRIAGE.

COLEMAN—MELLOR.—On August 18, at Fitzwilliam Street Church, Huddersfield, by the Rev. W. Mellor (father of the bride), assisted by the Rev. E. Thackray, Ph.D., and the Rev. S. A. Mellor, B.A., Archibald B. Coleman, of Haynes Church End, Bedford, to Alice Mary Mellor, of Huddersfield.

SILVER WEDDING.

WEEKS—WELLS.—On August 21, 1883, at the Maidstone Unitarian Church, by the Rev. E. Ceredig Jones, M.A., Edward Weeks, to Harriett Mary, eldest daughter of the late Thomas Wells, of 30, High-street.

DEATHS.

STANNUS.—On August 18, at his residence, The Cottage, Hindhead, Surrey, aged 68, Hugh Hutton Stannus, F.R.I.B.A., A.R.C.A., formerly Lecturer on Architecture and Applied Art at the Royal College of Art, South Kensington, Manchester, and elsewhere.

TURNER.—On August 15, Henry Turner, of Newland, Keymer, Sussex, aged 68.

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Subscriptions collected in New Zealand by Dr. and Mrs. Tudor Jones...	£	s.	d.
Jones...	1,200	0	0
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British and Foreign Unitarian Association	200	0	0
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